

1

2

GADYA KHANDANI

*SELECTIONS OF SANSKRIT PROSE
FOR INTERMEDIATE STUDENTS*

SELECTED AND ANNOTATED

BY

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THE SCINDIA BOOK DEPOT
EDUCATIONAL BOOKSELLERS & PUBLISHERS
LASIKAR, GWALIOR

PREFACE

THIS selection of Sanskrit prose pieces needs no apology. This is a novel effort to bring Intermediate Students of Sanskrit in touch with works little known to them. For a long time, the students in order to read Sanskrit prose, had before them either small simple stories selected from Panchatantra, Hitopadesha etc. or some pieces from the elaborate prose works of Dandin and Bana. It created either a very poor or a dry impression on the minds of students.

The selections given here have a very wide range. They cover a period starting right from the hoary Vedic times down to the present centuries. The selection has been made to present the various view-points and the different ways of treating them, whether selection is wise or otherwise will be determined by the reception of the book at the hands of teachers as well as students.

The notes which are neither very lengthy nor very scrappy, are mainly meant to serve as hints. Students should look to their teachers more for notes than to the hints suggested here. Notes, however copious they may be, can never make the direct explanation from a teacher, unnecessary. Consequently I have not tried to explain each and every word but have paved the way leading to the understanding of these passages.

हरिः ॐ ।

सह नावतु । सह नौ मुनक्तु । सह वीर्यं करवावहे ।
सर्वस्व नापधीतमस्तु मा विद्विषावहे ।
ॐ शान्तिः शान्तिः शान्तिः ।

गद्य-खण्डानि

(६)

(१)

हरिः ॐ ।

नमो वाचे । या चोदिता या चानुदिता तस्यै वाचे
नमः । नमो वाचे नमो वाचस्पतये । नम ऋषिभ्यो मंत्र-
पतिभ्यः । मा मासृषयो मंत्रपतयः परादुः । माहमृषीन्मंत्र-
कृतो मंत्रपतीन्परादाम् । वैश्वदेवीं वाचमुधासं शिवामदस्तां
जुष्टां देवेभ्यः । शर्म मे द्यौः शर्म पृथिवी शर्म विश्वमिदं
जगत् । शर्म चंद्रश्च सूर्यश्च शर्म ब्रह्मप्रजापती । भूतं
वदिष्ये भुवनं वदिष्ये तेजो वदिष्ये यशो वदिष्ये तपो
वदिष्ये ब्रह्म वदिष्ये सत्यं वदिष्ये । तस्मा अहमिदमु-
पस्तरणमुपस्तृण्ये । उपस्तरणं मे प्रजायै पशूनां भूयात् ।
उपस्तरणमहं प्रजायै पशूनां भूयासम् । प्राणापानौ मृत्योर्मा
पातम् । प्राणापानौ मा मा हासिष्टम् । मधु मनिष्ये मधु
जनिष्ये । मधु वक्ष्यामि मधु वदिष्यामि । मधुमतीं देवेभ्यो
वाचमुधासं शुश्रूषेष्वां मनुष्येभ्यः । तं मा देवा अवन्तु
शोमार्यं पितरोऽनुमदन्तु । ॐ शान्तिः शान्तिः शान्तिः ।

(८)

(२)

त्रयः प्राजापत्याः प्रजापतां पितरि ब्रह्मचर्यमृषुर्देवा
मनुष्या असुराः । उपित्वा ब्रह्मचर्यं देवा ऊचुः । ब्रवीतु
नो भवानिति । तेभ्यो हंतदक्षरमुवाच द इति । व्यज्ञासि-
ष्टा ३ इति । व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेति ।
ओमिति होवाच व्यज्ञासिष्टेति । अथ ईनं मनुष्या ऊचुः ।
ब्रवीतु नो भवानिति । तेभ्यो हंतदेवाक्षरमुवाच द इति ।
व्यज्ञासिष्टा ३ इति । व्यज्ञासिष्मेति होचुर्दत्तेति न आत्थेति ।
ओमिति होवाच व्यज्ञासिष्टेति । अथ ईनमसुरा ऊचुः ।
ब्रवीतु नो भवानिति । तेभ्यो हंतदेवाक्षरमुवाच द इति ।
व्यज्ञासिष्टा ३ इति । व्यज्ञासिष्मेति होचुर्दयध्यमिति न
आत्थेति । ओमिति होवाच व्यज्ञासिष्टेति । तदेतदेवंपा
देवी वागनुवदति स्तनयित्नुः । द द द इति । दाम्यत
दत्त दयध्यमिति । तदेतत्त्रयं शिषेत् । दमं दानं
दयामिति ।

(2)

FOR CLASS NOTES

(१०)

(३)

प्राजापत्यो हाऽऽरुणिः सुपर्ण्यः प्रजापतिं पितर-
मुपससार । किं भगवन्तः परमं वदन्तीति । तस्मै प्रोवाच ।
सत्येन वायुरावाति, सत्येनादित्यो रोचते, दिवि सत्यं
वाचः प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितं, तस्मात्सत्यं परमं
वदन्ति । तपसा देवा देवतामग्र आयन्, तपसर्वयः सुवरन्व-
विन्दन्, तपसा सपत्नान्प्रणुदामारातीस्तपसि सर्वं प्रतिष्ठितं,
तस्मात्तपः परमं वदन्ति । दमेन दांताः किन्विपमवधून्वन्ति,
दमेन ब्रह्मचारिणः सुवरगच्छन्, दमो भूतानां दुराधर्षं,
दमे सर्वं प्रतिष्ठितं, तस्माद्दमः परमं वदन्ति । शमेन शांताः
शिवमाचरन्ति, शमेन नाकं मुनयोऽन्वविन्दन्, शमो भूतानां
दुराधर्षं, शमे सर्वं प्रतिष्ठितं, तस्माच्छमः परमं वदन्ति ।
दानं यज्ञानां वरूथं दक्षिणा, लोके दातारं सर्वभूतान्युप-
जीवन्ति, दानेनारातीरपानुदन्त, दानेन द्विपन्तो मित्रा
भवन्ति, दाने सर्वं प्रतिष्ठितं, तस्माद्दानं परमं वदन्ति ।
धर्मो विश्वम्य जगतः प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उप-
सर्पति, धर्मेण पापमपनुदति, धर्मे सर्वं प्रतिष्ठितं, तस्मा-
द्धर्मं परमं वदन्ति । प्रजननं वै प्रतिष्ठा, लोके साधु प्रजाया-
स्तनुं तन्वानः पितृणामनृणो भवति, तदेव तस्या अनृणं,
तस्मात्प्रजननं परमं वदन्ति । अग्नयो वै त्रयी विद्या देवयानः
पंचा, गार्हपत्यं अकृष्टिरी रयंतरं, अन्याहार्यपचनं पनु-

रंतरिचं वामदेव्यम्, आहवनीयः साम सुवर्गो लोको
 बृहत्, तस्मादग्नीन्परमं वदन्ति । अग्निहोत्रं सायंप्रातर्गृहाणां
 निष्कृतिः स्विष्टं सुहुतं, यज्ञक्रतूनां प्रायणं, सुवर्गस्य
 लोकस्य ज्योतिः, तस्मादाग्निहोत्रं परमं वदन्ति । यज्ञ इति
 यज्ञेन हि देवा दिवं गताः, यज्ञेनासुरानपानुदन्त, यज्ञेन
 द्विषन्तो मित्रा भवन्ति, यज्ञे सर्वं प्रतिष्ठितं, तस्माद्यज्ञं
 परमं वदन्ति । मानसं वै प्राजापत्यं पवित्रं, मानसेन मनसा
 साधु परयति, मानसा ऋषयः प्रजा असृजन्त, मानसे सर्वं
 प्रतिष्ठितं, तस्मान्मानसं परमं वदन्ति । न्यास इत्याहुर्म-
 नीपिणो ब्रह्माणं, ब्रह्मा विश्वः कतमः स्वयंभूः प्रजापतिः
 संवत्सर इति, संवत्सरोऽसावादियो य एष आदित्ये पुरुषः
 स परमेष्ठी ब्रह्माऽऽत्मा, ज्ञात्वा तमेवं मनसा हृदा च भूयो
 न मृत्युमुपयाहि विद्वान्, तस्मान्न्यासमेषां तपसा मति-
 रिक्तमाहुः । ओमित्यात्मानं पुञ्जीत । एतद्वै महोपनिषदं
 देवानां गुह्यम् । य एवं वेद ब्रह्मणो महिमानमाप्नोति
 तस्माद्ब्रह्मणो महिमानम् । इत्युपनिषत् ।

(१४)

(४)

शब्दानुशासनमिदानीं कर्तव्यम् । तत्कथं कर्तव्यम् ।
किं शब्दोपदेशः कर्तव्यः, आहोस्विदपराशब्दोपदेश आहोस्वि-
दुमयोपदेश इति । अन्यतरोपदेशेन कृतं स्यात् । तद्यथा ।
मक्ष्यनियमेनामक्ष्यप्रतिषेधो गम्यते । पञ्च पञ्चनत्ता
मक्ष्या इत्युक्ते गम्यते एतदतोऽन्ये अमक्ष्या इति ।
अमक्ष्यप्रतिषेधेन वा मक्ष्यनियमः । तद्यथा । अमक्ष्यो
ग्रामकुकुटः । अमक्ष्यो ग्राममूकर इत्युक्ते गम्यत एत-
दारण्यो मक्ष्य इति । एवमिहापि । यदि तावच्छब्दोपदेशः
क्रियते गौरित्येतस्मिन्नुपदिष्टे गम्यत एतद्गाव्यादयोऽ
पशब्दा इति । अथाप्यपराशब्दोपदेशः क्रियते गाव्यादि-
पूषदिष्टेषु गम्यत एतद्गौरित्येष शब्द इति । किं पुनरत्र
ज्यायः । लघुत्वाच्छब्दोपदेशः । लघीयाञ्छब्दोपदेशः ।
गरीयानपराशब्दोपदेशः । एकैकस्य शब्दस्य षड्वोऽपभ्रंशाः ।
तद्यथा । गौरित्यस्य गावी गोणी गांता गोपोतलिकेत्येव-
मादयोऽपभ्रंशाः । इष्टान्वारूपानं सन्वपि भवति ।

अर्थतस्मिन्शब्दोपदेशे सति किं शब्दानां प्रतिपत्तौ
प्रतिपदपाठः कर्तव्यः । गौरथः पुरुषो हस्ती शङ्खनिर्गु-
माश्वल इत्येवमादयः शब्दा पठितव्याः । नैन्याह ।
अनम्युपाय एष शब्दानां प्रतिपत्तौ प्रतिपदपाठः । एवं
हि श्रूयते । इहस्पतिरिद्राय दिव्यं वषमहसं प्रतिपदोक्तानां

शब्दानां शब्दप्रागयणं प्रोवाच नान्तं जगाम । बृहस्पतिश्च
 प्रवक्ता । इन्द्रश्चाध्येता । दिव्यं वर्षसहस्रमध्ययनकालः ।
 न चान्तं जगाम । किं पुनरद्यत्वे ? यः सर्वथा चिरं जीवति
 स वर्षशतं जीवति । चतुर्मिथ प्रकारैर्विद्योपयुक्ता भवति ।
 आगमकालेन स्वाध्यायकालेन प्रवचनकालेन व्यवहार-
 कालेनेति । तत्र चास्यागमकालेनैवायुः कृत्स्नं पर्युपयुक्तं
 स्यात् । तस्मादनम्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः ।
 कथं तर्हिमि शब्दाः प्रतिपत्तव्याः । किञ्चित्सामान्यविशेष-
 चल्लक्षणं प्रवर्त्य येनान्येन यत्नेन महतो महतः शब्दोपा-
 न्प्रतिपद्येरन् ।

शब्दानां शब्दपागायणं प्रोवाच नान्तं जगाम । बृहस्पतिश्च
 प्रवक्ता । इन्द्रश्चाध्येता । दिव्यं वर्षसहस्रमध्ययनकालः ।
 न चान्तं जगाम । किं पुनरद्यत्वे ? यः सर्वथा चिरं जीवति
 स वर्षशतं जीवति । चतुर्भिश्च प्रकारैर्विद्योपयुक्ता भवति ।
 आगमकालेन स्वाध्यायकालेन प्रवचनकालेन व्यवहार-
 कालेनेति । तत्र चास्यागमकालेनैवायुः कृत्स्नं पर्युषयुक्तं
 स्यात् । तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः ।
 कथं तर्हिमि शब्दाः प्रतिपत्तव्याः । किञ्चित्सामान्यविशेष-
 वद्वचनं प्रवर्त्य येनान्येन यत्नेन महतो महतः शब्दौपा-
 न्प्रतिपद्येरन् ।

शतायुर्वै पुरुषो विमज्य कालमन्योन्यानुबद्धं परस्पर-
 स्थानुपपातकं त्रिवर्गं सेवेत । वान्ये विद्याग्रहणादीनर्थान् ।
 कामं च यौवने । स्थाविरे धर्मं मोक्षं च । अनित्यत्वादायुषे
 यथोपपादं वा सेवेत । ब्रह्मचर्यमेव त्वा विद्याग्रहणात् ।
 अलौकिकत्वाददृष्टार्थत्वादप्रवृत्तानां यज्ञादीनां शास्त्रा-
 त्प्रवर्तनं लौकिकत्वाददृष्टार्थत्वाच्च प्रवृत्तेभ्यश्च मांस-
 भक्षणादिभ्यः शास्त्रादेव निवारणं धर्मः । तं श्रुतेर्धर्मज्ञ-
 समवायाच्च प्रतिपद्येत । विद्याभूमिहिरण्यपशुधान्य-
 भाण्डोपस्करमित्रादीनामर्जनमजितस्य विवर्धनमर्थः ।
 तमप्यक्षप्रचाराद्वार्तासमयविद्भयो वशिग्भ्यश्च ।
 श्रोत्रत्वक्चक्षुर्जिह्वाग्राणानामात्मसंयुक्तेन मनसाधिष्ठितानां
 स्वेषु स्वेषु विषयेष्वनुकूल्यतः प्रवृत्तिः कामः । स्पर्शविशेष-
 विषयात्त्वस्याभिमानिकमुष्ठानुविद्धा फलवत्यर्थप्रतीतिः
 प्राधान्यात्कामः । तं कामशुभाभागरिकजनसमवायाच्च
 प्रतिपद्येत । एषां समवाये पूर्वः पूर्वो गरीयान् । अर्थश्च
 राज्ञः । तन्मूलत्वान्लोकपात्रायाः । वेश्यायाश्च । इति
 त्रिवर्गप्रतिपत्तिः ।

धर्मस्यालौकिकत्वाच्चदमिषापकं शास्त्रं युक्तम्
 उपायपूर्वकत्वादर्थसिद्धेः । उपायप्रतिपत्तिः शास्त्रात् ।
 तिर्यग्योनिष्वपि तु स्पर्शप्रवृत्त्यात्कामस्य नित्यत्वाच्च



न कामांश्चरेत् । धर्मार्थयोः प्रधानयोरेवमन्येषां च सत
 प्रत्यनीकत्वात् । अनर्थजनसंसर्गमसद्व्यवसायमशौच
 मनायति चेत्ते पुरुषस्य जनयन्ति । तथा प्रमादं लाघवम्
 प्रत्ययमप्राप्ततां च । बहवश्च कामवशगाः सगणा ए
 विनष्टाः श्रूयन्ते । यथा दाण्डक्यो नाम भोजः कामाद्भ्रा
 झणकन्यामभिमन्यमानः सर्वधुराष्ट्रो विननाश । देवरात्रश्च
 हन्यामतिबलश्च कीचको द्रौपदीं रावणश्च सीतामपं
 चान्ये च बहवो हरयन्ते कामवशगा विनष्टा इत्यर्थ
 चिंतकाः । शरीरस्थितिहेतुत्वादाहारसधर्माणो हि कामाः
 फलभूताश्च धर्मार्थयोः । बोद्धव्यं तु दोषेष्विव नदि भिद्युक्ताः
 संतीति स्थान्यो नाधिग्रीयन्ते । नदि मृगाः संतीति यक
 नोप्यन्त इति वात्स्यायनः ।

एवमर्थं च कामं च धर्मं चोपाचरन्तरः ।

इहामुत्र च निःशान्यमत्यंतं सुखमरनुते ॥

आर्येहीत्युपगुह्यभावापिशुनैरुत्कण्ठितै रोमभिः
 सम्येषूच्छ्वसितेषु तुल्यकुलजम्लानाननोद्दीयितः ।
 स्नेहव्यालुलितेन वाष्पगुरुणा तत्वेक्षिता चक्षुषा
 यः पित्राभिहितो निरीक्ष्य निखिलां पाहि त्वमुर्वीमिति॥

तस्य विविधमभरशतावतरणदचस्य स्वभुजबलपा-
 क्रमैकबन्धोः पराक्रमाङ्कस्य परशुशरशंकुशक्तिप्रामासितो-
 मरभिदिपालनागचर्वतस्तिकाधनेकप्रहम्याविरूढाकुलत्रम-
 शठाङ्कशोभासमुदयोपचितकाततरवर्मणः सर्वदक्षिणाप-
 राजप्रहणमोक्षानुग्रहजनितप्रतापोन्मिश्रमाहामाग्यस्य अने-
 कार्यावर्तराजप्रसमोद्धारणोद्भूतप्रभावमहतः परिवार-
 कीकृतसर्वाटविकराजस्य प्रत्यन्तनृपतिमिर्मालयार्जुनायनयो-
 धेयमाद्रकांभीरसनकानोककाकसरपरिकादिभिश्च सर्वकरदा-
 नाज्ञा करणप्रणामागमनपरितोषितप्रचण्डशासनस्य अनेक-
 अष्टराज्योत्सन्नराजवंशप्रतिष्ठापनाद्भूतनिखिलभुवनविचर-
 णभ्रातृपशमः दैवपुत्रशाहिशानुशाहिशकसुरएटैः
 मैहलकादिभिश्च सर्वद्वीपवामिभिरान्मनिवेदनकन्योपापन-
 दानगल्तमदङ्गुल्यविययभुक्तिशामनपाचनाद्युपायमेवाकृत-
 चादुर्वीर्यप्रमरपरणीबन्धस्य पृथिव्यामप्रतिरथस्य गुचरित-
 शतान्नकृतान्नं गुणगणोन्मिक्तिमिश्रगन्तलप्रगृह्यान्पनप-
 तिकीर्तैः माप्यमाधुदयप्रलयहेतुपुरुषस्य, अचिन्त्यस्य,

भक्त्यवनतिमात्रप्राप्तमृदुहृदयस्य, अनुकम्पावतः, अनङ्गो-
 शतमहसप्रदायिनः कृपणदीनानायातुरजनोद्धरणमन्वरी-
 चाम्युपगतमनसः समिद्धस्य विप्रद्वयतो लोकानुग्रहस्य
 धनदवरुणेद्रांतकसमस्य स्वभुजवलविजितानंकनरपतिविम-
 वप्रत्यर्पणानित्यव्यापृतायुक्तपुरुषस्य निश्चितविदग्धमन्त्रि-
 गांधर्वललितर्वीडितविदशपतिगुरुतु बरुनारदादेः विद-
 ज्जनोपजीव्यानेककाव्यक्रियाभिः प्रतिष्ठितकविराजशब्दस्य
 मुचिरस्तातव्यानेकाद्भुतोदारचरितस्य लोकममपक्रि-
 यानुविधानमात्रमानुषस्य लोकधाम्नो देवस्य मङ्गाज-
 श्रीगुप्तप्रर्षात्रस्य महाराजश्रीघटोत्कचर्षात्रस्य महाराजा-
 धिराजश्रीचन्द्रगुप्तपुत्रस्य लिच्छविर्दोहित्रस्य महादेव्यां
 कुमारदेव्यामृत्पन्नस्य महाराजाधिराजश्रीसमुद्रगुप्तस्य सर्व
 पृथिवीविजयजनितोदयव्याप्तनिश्चिलावनितलां कीर्तिमित-
 त्त्रिदशपतिभवनगमनावतललितमुखविचरणाचाचक्षा इव
 भुवो चादुरयमुच्छ्रितः स्तम्भः ।

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प्रदानभुजचक्रमप्रशमशास्त्रवाक्योदयैः

उपर्युपरि संचयोच्छ्रितमनेकमार्गं यशः ।

पुनाति भुवनत्रयं पशुपतेर्जटान्तर्गुहा-

निरोधपरिमोचशीघ्रमिव पाण्डु गात्रं ययः ॥

(३०)

(७)

व्याकरणस्य न किञ्चिदपि ग्रामाण्यम् । न तावत्-
स्यर्चं मूलं गवादिशब्दा एव साधवो न गाव्यादिशब्दाः
साधूनेव प्रयुज्येत नापशब्दानित्यर्थद्वयस्य केनापी-
न्द्रियेण ग्रहीतुमशक्यत्वात् । विगीतत्वमपि व्याकरणं
बहुश उपलभ्यते । अनादिसिद्धेऽभियुक्तव्यवहारे गृहीत-
संगतिका गवादिशब्दा एव साधव इति भगवन्नो मतम् ।
पाणिनिस्तु शास्त्रस्याऽऽमूलचूडं तद्विपरीतानेव शब्दा-
अर्गा । ‘अइउण्’, ‘घेर्हिति’, ‘स्तोः रञुनारञुः’, ‘एनुनाडुः’
इत्यादि प्रयोगात् । न च धर्मार्थकाममोक्षादिषु किञ्चित्कलं
व्याकरणस्य पर्यायः । वेदस्तु प्रयत्नेन व्याकरणं बाधते
‘तस्माद्ब्रह्मज्ञेन न म्लेच्छित्वं नापभाषित्वं म्लेच्छोद वा
एष यदपशब्दः’ इति । परस्परविरोधश्च भूयान्मि
प्रिमुनिव्याकरणमित्यभ्युपगच्छन्ति । यत्पाणिनिना
प्रयुक्तं ‘इन्धिमधतिभ्यां च’, ‘कर्मवत्कर्मणा तुन्यक्रियः’
इति, तत्कात्यायनो दूषयति, ‘इन्धेरद्धन्दोविषयत्वाद्भुवो
षुको नित्यत्वात्ताभ्यां लिटः किद्वचनानर्थक्यं, मिदं तु
प्राक्तनकर्मत्वान् इति । कचिषु पाणिनिना श्रोक्तं ‘म्वप-
मं व दूष्यते—‘तदशिष्यं संश्राप्रमाणत्वात्’ इति । तस्माच्च
व्याकरणं ग्रामाण्यमिति श्रान्ते प्रमः ।

न तावदिदं निर्मूलं पूर्वव्याकरणात्मानमेव सूक्तत्वात् ।

सन्ति हि तानि, पाणिनिर्नैव तत्तन्मदानामुदाहृतत्वात् ।
 ‘वृषिमृषिकृपः कारयपस्य’, ‘श्रुतो भारद्वाजस्य’, ‘त्रिप्रमृति
 शाकटायनस्य,’ ‘लोपः शाकन्यस्य’, ‘श्रोतो गार्ग्यस्य’, इति
 मुदाहृतम् । तत्तद्व्याकरणानां पूर्वपूर्वव्याकरणमूलत्वेऽपि-
 बीजाहङ्कुरवदनादित्वेन मूलव्याभावान्नानवस्थादोषः ।
 न च ‘घेडिंति’ इत्यादेरपशब्दत्वं सांकेतिकानामपि
 गवादिशब्दवत्स्वविषये मुशब्दत्वात् । अन्यथा ‘वरः
 प्रावाहणिरकामयत’ इत्यादिरपशब्दः स्यात् । नापि
 निष्कृतत्वम् । ‘एकः शब्दः सम्यग्ज्ञातः मुप्रयुक्तः स्वर्ग-
 लोके कामधुग्भवति’ इति साधुशब्दावगमतत्प्रयोगाम्नां
 घर्मोत्पत्तिश्रवणात् । नापि वेदबाधः । ‘न म्लेच्छतवै’
 इत्यादेर्गान्याद्यपशब्दविषयत्वादिनाप्युपपत्तेः । नापि
 परस्परविरोधः । उक्तानुक्तदुरुक्तचितारूपं वार्तिकं कुर्वतः
 कान्यापनस्य कचित्कचिद् धयितुमुचितत्वात् । नापि स्योक्त-
 व्याहतिः पूर्वोत्तरपक्षामिप्रायेण तदुपन्यासात् । तस्मात्प्रमा-
 नभूतव्याकरणानुसारेण गवादिशब्दा एव साधवस्तानेव
 प्रयुंजीतेति सिद्धम् ।



कोऽयं वेदो नाम । न हि तत्र लक्ष्यं प्रमाणं
यास्ति । न च तदुभयव्यतिरेकेण किञ्चिदस्तु प्रसिद्धमिति ।
'लक्षणप्रमाणाभ्यां हि वस्तुसिद्धिः' इति न्यायविदां मतम् ।

प्रत्यक्षानुमानागमेषु प्रमाणविशेषेष्वन्तिमो वेद इति
तन्त्रलक्षणमिति चेन्न । मन्वादिस्मृतिष्वतिव्याप्तेः । सम-
बलेन 'सम्यक्परोक्षानुभवसाधनम्' इत्येतस्यागमलक्षण-
तामपि सद्भावात् । 'अपीरुणेपत्वे सति' इति विशेषणा-
दाह इति चेन्न । वेदस्यापि परमेस्वरनिर्मितत्वेन पीरु-
णत्वात् । शरीरधारिपुरुषनिर्मितत्वामादादपीरुणेप-
त्वं चेन्न । 'सदस्यशीर्षां पुरुषः' इत्यादि श्रुतिभिरीर-
णस्यापि शरीरित्वात् । कर्मफलरूपशरीरधारिणी
निमित्तत्वाभावात्परोक्षार्थकत्वेपत्य निश्चितमि-
ति चेन्न । जीवविशेषैरग्निवाय्वादित्यैर्वैदानागुत्यादित्वात्
'आरेद एवाग्नेरजायत यजुर्देवो वायोः सामं
आदित्यात्' इति श्रुतिः । ऐरसस्य आग्नादिष्वेकत्वेन
निर्माणं दृश्यम् । मन्वप्राज्ञात्मकः सम्प्रसादिरे-
द इति चेन्न । ऐरगा मन्व ईरगा प्राज्ञात्मित्वनयोरेवा-
नित्यमित्वात् । तन्मात्राग्नि किञ्चिदेदस्य सप्तमम् ।

नानि तन्मात्राणि प्रमाणं परमात्मनः । 'आरेदं यमस्यै-
वेति यजुर्देवो नामादमादरेण यजुर्देव' इत्यादि वाक्यं



प्रमाणमिति चेन्न । तस्यापि वाक्यस्य वेदान्तःपातिते-
नात्माश्रयत्वप्रसंगोत् । न खलु निष्ठुणोऽपि स्वस्व-
मारोदुं प्रभवति । 'वेद एव द्विजातीनां निःश्रेयसक-
परः' इत्यादि स्मृतिवाक्यं प्रमाणमिति चेन्न । तस्याश्रु-
श्रुतिमूलत्वेन निराकृतत्वात् । प्रत्यक्षादिकं तु शङ्कितुम-
योग्यम् । वेदविषया तु लोकप्रसिद्धिः सार्वजनीनापि 'नीतिं
नमः' इत्यादिवदुभ्रान्ता । तस्माद्भवणप्रमाणरहितस्य
वेदस्य सद्भावे नाङ्गीकर्तुं शक्यते । इति पूर्वः पक्षः ।

अत्रोच्यते—मंत्रब्राह्मणात्मकत्वं तावददृष्टं लक्षणम् ।
अत एव आपस्तम्बो यज्ञपरिमापायामेवमाह 'मंत्र-
ब्राह्मणयोर्वेदनामधेयम्' इति । तयोस्तु स्वरूपमुपरिष्ठापि-
र्गेष्यते । अपौरुषेयत्वमितीदमपि यादृशमस्माभिर्विवक्षितं
तादृशमुत्तराय स्पष्टीमविष्यति । प्रमाणान्यपि यथोक्त-
श्रुतिस्मृतिलोकप्रसिद्धिरूपाणि वेदसद्भावे द्रष्टव्यानि ।
यथा पटपटादिद्रव्याणां स्वप्रकाशकत्वामात्रेऽपि सर्व-
चन्द्रादीनां स्वप्रकाशकत्वमविरुद्धं तथा मनुष्यादीनां
स्वस्वभावादात्मनोऽपि अदृष्टिष्ठतशक्तेर्वेदस्य एतावत्सु-
प्रतिपादकत्ववत्स्वप्रतिपादकत्वमप्यस्तु । अत एव संप्र-
दायविदः, अदृष्टिष्ठतां शक्तिं वेदस्य दर्शयन्ति 'चोदना वि-
भूतं मयन्तं मविष्यन्तं शुद्धं व्यरहितं त्रिप्रकृष्टमिन्द्रेण
जातोऽकम्प्यं शक्रोनीत्यरगमपितुमिति' । तथा नमः

वेदमूलायाः स्मृतैस्तदुभयमूलाया लोकप्रसिद्धेऽथ प्रामाण्यं
दुर्वारम् । तस्माद्भ्रष्टप्रमाणसिद्धो वेदो न केनापि
चार्वाकादिनाऽपोद्बुं शक्यत इति स्थितम् ।

(४०)

(६)

यथा शास्त्रप्रभाषेन वेदा नित्याः संतीति निश्चये-
ऽस्ति तथा युक्त्यापि । तद्यथा । नासत आत्मतामो व
। सत आत्महानम् । योऽस्ति स भविष्यति । इति न्यायेन
वेदानां नित्यत्वं स्वीकार्यम् । कुतः ? यस्य मूलं नास्ति
नैव तस्य शाखादयः संभवितुमर्हन्ति । वन्ध्यापुत्रविवा-
दर्शयत् । पुत्रोभवेच्चेत्तदा बन्ध्यावं न सिद्धयेत् । स
नास्तिचेत्पुनस्तस्य विवाहदर्शने कथं भवतः ।
एवमेवात्रापि विचारणीयम् । यदीश्वरे विद्यानन्ता न
भवेत्कथमुपदिशेत् । स नोपदिशेच्चेन्नैव कस्यापि मनुष्यस्य
विद्यासंबन्धो दर्शनं च स्याताम् । निर्मूलस्य प्ररोहमावात् ।
न चास्मिन्नगति निर्मूलं किंचिदुत्पन्नं दृश्यते । यस्य
मर्त्येण मनुष्याणां साक्षादनुभवोऽस्ति सोऽयं प्रकारयते ।
यस्य प्रत्यक्षोऽनुभवस्तस्यैव संस्कारो, यस्यैव संस्का-
स्तस्यैव स्मरणं मानं तेनैव प्रवृत्तिनिवृत्ती भवतो नान्यथेति ।
तद्यथा । येन मंस्कृतमाणा पश्यते तस्यास्या एवं संस्कारो
भवति नान्यस्याः । येन देशमाणापीयते तस्य तस्या एव
मंस्कारो भवति नातोऽन्यथा । एवं सृष्ट्यादी विना
ईश्वरतोपदेशाणापनान्या नैव कस्या अपि विषया अनु-
भवः स्यात् । पुनः कथं संस्कारात्तेन विना कुतः स्मरणम् ।
न च स्मरणेन विना विषया मेरोऽपि कल्पयितुमि-

ब्रुमर्हति ।

किं च भोः मनुष्याणां स्वाभाविकी या प्रवृत्तिर्मयि,
तत्र सुखदुःखानुभवश्च, तयोच्चरोच्चरकाले क्रमानुक्रम-
द्विधावृद्धिर्मधिष्पत्येव, पुनः किमर्थमीश्वराद्वेदोत्पत्तेः
स्वीकार इति ? इदं प्राप्ते ब्रूमः । यथा नेदानीमन्वेष्ट-
यठनेन विना कश्चिदपि विद्वान्भवति तस्य ज्ञानोन्नति-
तथा नैवेश्वरोपदेशागमनेन विना कस्यापि विद्याया-
नोन्नतिर्भवेत् । अशिषितबालकवनस्थवत् । यद्योऽपदेऽव-
न्तरा न बालकानां न वा वनस्थानां च विद्यामनुष्मन्त-
विज्ञाने अपि भवतः, पुनर्विद्योत्पत्तेस्तु का कथा ? तस्मा-
श्चदीरादेव या वेदविद्याऽऽगता सा नित्यैवास्ति ।



वेदमनूच्याचार्योऽतेवासिनमनुशास्ति । सत्त्वं वद ।
धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमा-
हृत्य प्रजोतंतुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् ।
धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भृत्यै न
प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।
देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । रि-
देवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यन-
यथानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।
यान्यस्माकं गुचरितानि । तानि सेवितव्यानि । नो इत-
राणि । ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां स्वयाऽऽ-
त्मनेन प्रशसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् ।
त्रिषा देयम् । द्विषा देयम् । मिषा देयम् । संविदा देयम् ।
अथ यदि ते कर्म विचिकित्सा वा वृत्तविचिकित्सा वा
स्यान् । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः ।
अनूषा धर्मकामाः स्युः । यथा ते तत्र वर्तेन् ।
तथा तत्र वर्तेयाः । अथाम्यास्यानेषु । ये तत्र ब्राह्मणाः
संमर्शिनः । युक्ता आयुक्ताः । अनूषा धर्मकामाः स्युः ।
यथा ते तेषु वर्तेन् । तथा तत्र वर्तेयाः । एष आदेशः ।
एष उपदेशः । एषा यंदोरनिषत् । एतदनुशासनम् ।
एतदनुशासितव्यम् । एतदनुशास्यम् ।

Notes & Explanations

अयन्—The subject of this as well as that मुनम् in the next sentence is मय understood. The difference between the meanings of अय् and मुन् should be noted. Generally both the roots mean 'to take care of.' But in order to take care of a thing, it must be guarded from outside and must be supported from within. अय् is used in the former sense and मुन् in the latter. Sayana's interpretation is as given below —

यथा गुरुर्निगन्तव्य उपदिशति यथा च शिष्यः उत्ति मयमप्रतिपत्तिविप्रतिरतिरदितो गृह्णाति तथा रक्षयन्मयम्
It means—By अयन् is meant taking care in a way so that the teacher may teach without being lay and that the student may understand what is taught without any non-understanding or mis understanding. In the same way he says.

शिष्यस्याविद्या यथा निवर्तते तन्निवृत्ति परयन्नाचार्यो यथा परितुष्यति तथा पालनं : c. The root मुन् indicates that care by which the ignorance of a student is dispelled and by which the teacher when he sees the student's ignorance gone, is satisfied.

वीर्यं—power, energy. The word is used here in the sense of powerful deeds.

अधीतं—what is studied It is really a past

participle of इ with अधि to study, but here it is used as an abstract noun meaning study, according to the rule छस्य च वर्तमाने नपुंसके भाव उपसंख्यानम्.

विद्विषावद्—Imperative dual of द्विप् with वि. The imperative is here used in the sense of 'prayer.' The root means to hate, but is here used in the sense of dislike, dissatisfaction. मायन gives the reasons of dissatisfaction. He says.

गुरुणा न सम्यग्व्याख्यातमिति शिष्यम्यापरितोषो द्वेषः ।
गुरुया न समीचीनेति गुरोरपरितोषः ।

A student is dissatisfied because he thinks that (the lesson) is not properly explained by the teacher. A teacher on the other hand is dissatisfied because he thinks that the student did not properly pay attention to what he taught.

शान्तिः—Peace of mind. Mind is troubled by three kinds of pain called आधिभौतिक, proceeding from elements outside us, आध्यात्मिक, proceeding from causes within one's self; and आधिदैविक, proceeding from supernatural causes and the word शान्ति is thrice repeated to avert these three kinds of pain.

This is also a prayer. It occurs at the beginning of वैत्तिरीय आरण्यक (fourth chapter). In some sacrifice, there is a ceremony called प्रवाय at which fresh milk is poured in a heated vessel by महावीर. Before the ceremony begins, the sacrificer with his wife, surrounded by sacrificial priests recites this prayer. It describes the importance of speech and the ends to which it should be utilised.

Translation

A bow to speech A bow to speech which is expressed as well as unexpressed. A bow to speech a bow to master of speech A bow to sages who composed prayers and who preserved them. May not the sages who composed the prayers and who preserved them, keep me away from them. May I not keep the sages who composed the prayers and preserved them, away from me. May express words pertaining to all Gods, conducive to happiness, not imperfect and liked by God. May Heaven give me happiness, may the earth may all this which moves (between heaven and

earth), may the sun and the moon and may Brahma and the Creator give me happiness. I shall speak about the elements, about the world, about lustre, fame, religious austerity, Brahma and Truth. For this purpose, I spread this seat. May this be a support for my progeny and cattle. May I form a substratum for my progeny and cattle. May breath that goes upwards and that which goes downwards save me from death. May these two breaths not leave me. Sweet shall I think, sweet shall I generate, sweet shall I hear and sweet shall I speak. May I speak words full of honey for Gods and fit to be attended to by men. May Gods guard me of that type (from evil) and may manes (deceased ancestors) grant me grace, with pleasure

वाचं—Dative singular of वाक् speech. Here speech is divided in two parts—expressed and unexpressed—the spoken word which is our master and the unspoken word which is our slave. In later works वाचि is divided into four parts—वा, रवाचि, मध्यमा and पैमरी

वाचस्पति—master of speech—वृक्षस्पति is the god considered to be the master of speech

ऋषि—a seer. The derivation of this word is given in वैनिरोय आरण्यक प्रपाठक २, अनुवाक ६, given below:—अज्ञानं वै पृथ्वीस्तपस्यमानान्ब्रह्म स्वयं भ्यानर्पितऋषयोऽभवन्तदृषीणामृषित्वम् । “The self-created Brahma went (appeared) before, the pure sages who had been practising penances. They became seers. Thus is the derivation of seers.”

मंत्रकृत्—a composer of hymns or prayers. The word has been left in the text printed from the two sentences नमऋषिभ्या मंत्रपतिभ्यः and मामावृष्ये मंत्रपतयः परादुः which should be read as नमऋषिभ्यो मंत्रकृद्भ्यो मंत्रपतिभ्यः and मामावृष्यो मंत्रकृतो मंत्रपतयः परादुः । It is generally said that ऋषया मंत्रदृष्टारो न तु मंत्र कर्तारः—Sages were the seers of mantras and not their composers but the authority of the text goes against this. Of course on account of their humility, they called themselves ‘seers’ and thus kept aside the pride of being ‘composers.’

मंत्रपति—a master and preserver of prayers. The composed prayers cannot be known unless they are learnt well and preserved.

परादा—The root दा with परा in Vedic language means to give up, to throw away and परादुः and परादाम् are the 3rd person plural and first person singular aorist forms of this root. On account of

the negative particle *no* *अ* is added and the forms are *दुः* and *दाम्*

वैरवदेवी—*विरवेपा देवानामिय वैरवदेवी* belonging to All-Gods. *विरव* is declined like *सर्व*

उचामम्—may I speak. Benedictive of *वद*

अदस्ता—The past participle *दस्त* of the root *दम्* to be exhausted, to be imperfect is also used in the causal according to Pāṇini's sūtra *वा दान्तान्तपूर्णादस्तस्यष्ट्यन्नकाप्तः*—These past participles *दन्त* etc. are also used in the causal. Hence *दस्ता* would mean which is exhausted either by itself or by some one else.

जुष्टा—liked, loved. Past Participle of *जुष्* to be pleased. It governs dative and sometimes instrumental.

शर्मन्—Happiness. It is the object of the verb *प्राप्* understood.

अगम्—In the Vedic language it means all that moves. It is derived from *गम्*.

उपमरत्—The word is derived from the root *मृ* with *उप* meaning to spread or scatter. It means a seat. The word hails from ancient times, when mere *Kusha* grass was used as a seat.

Of-वृणानि मूमिन्दकं or संविष्टः कुशशयने निशा निना.
Hence it came to mean as a support or substratum.
Note अमृतोपस्तरणमसि

प्रजायै—In Vedic language चतुर्थी and पटी are often interchanged.

प्राणापानौ—प्राण is the breath going upwards and अपान is one which goes downwards. This was the original two-fold division of breath. Later on it became five-fold by the addition of व्यान, उदान and समान.

वक्ष्यामि—This is the future form of वच्.

शुश्रुषेय्य—The word is derived from the desiderative of श्रु to hear. Hence it means, fit to be heard or attended to, serviceable

अनुमदन्तु—The root अनुमद् which literally means to rejoice over, here means to grant with pleasure.

1 This is the second subdivision of the fifth chapter of शुद्धाख्यकोपनिषद्. The importance of self-control, offering and pity is pointed out in

his story. There are three kinds of persons in this world—(1) Those who possess all what they want and have nothing to do except to satisfy their desires. (2) those who have to labour and earn their living by decent means and (3) those who follow cruel methods to achieve their objects. These are suggested respectively in the story by देव मनुष्य and असुर. The man of first type is likely to enjoy excessively and hence he needs self control. For the second who is generally self-centred, the teaching of offering is essential and for the third is prescribed pity. Man generally knows his weak points and even from a syllable infers rightly what is being told to him.

Translation

The three types of descendants of the Creator, Gods, Men and Demons led the life of students with their father, the Creator. Having led (finished) their studentship, the Gods said "Tell us (something), Sir." He told them the syllable ६, and asked "Have you understood?" "We have understood" said they, "You told us दाम्पत्य—Be self-controlled," "Yes," said he "You have understood." Then the men said to him, "Tell us (something), Sir." He told them the syllable ६ and asked "Have you understood?" "We have

देवा मनुष्या अमृताः—Gods men and demons.
This is the literal meaning. The plural stated
in general terms, suggests that something else is
meant. विश्वनाथ in his commentary explains this
in a very intelligent manner. He writes—

न देवा अमृता वाच्य इत्यन न विद्यन्ते मनुष्याश्च ।
मनुष्याणांमेवादन्ता पश्यैकत्वमैव सौ मयस्मान् देवा ।
सौम प्रयाना मनुष्याः । तथा हिमावगा मृग अमृता ।

There do not exist either Gods or demons,
art from men. Those among men who are
acting in self-control, but are endowed with
all her good qualities are Gods. Those who are
characterised by eager desire or longing for
various objects are men. Similarly, those are
demons who are cruel and intent on inflicting
injury on others. Further he says,

ते एव मनुष्या देवादिशब्दाजो भवन्ति । अतः
मनुष्यैरेव शितितव्य मेतद्वयमिति ।

These men really are denoted by the terms God
&c. And hence men must learn this triad. If
we take these words in their literal sense, only
self-control will be meant to be practised by men and
not self-control and pity. But this is not the
sense. The triad is meant for men and hence
this is explanation.

उपित्वा—is derived from यम् which takes संयमारण before the termination त्वा and hence व is changed to उ.

व्यञ्जसिष्टा ३—The final vowel is here नु or त्रिमात्ररु and the numeral 3 shows its lengthening thrice as much as a short vowel. The प्लुत is caused by the sūtra त्रिचर्यमालानाम् and by the sūtra प्लुतप्रगृह्या अचि नित्यम्, the vowels आ of व्यञ्जसिष्टे and इ of इति do not coalesce. Where more statement is indicated as further on, there is no pluta and hence the vowels are coalesced as व्यञ्जसिष्टेति.

स्तनयिन्नु—Thunder. The word is derived from the root स्तन् to resound, to reverberate, by the उणादिमूत्र — स्तनिह्वयिपुपिगदिमदिभ्यो खलुव्. Note the following—

स्तनयित्नु पुमान्वारिधरेऽपि स्तनितेऽपि च ।
 हर्षयित्नु सुते हेम्नि पापयित्नुः पिकं द्विजे ॥
 गदयित्नुः पुर्भा न्कामे जल्पाकं कार्मुकेऽपि च ।
 मरयित्नु कामदेवे पुमान्मघे नर्पुसकम् ॥

This is the last but first portion of the tenth chapter of तैत्तिरीय आरण्यक. Here the sage ब्रजापति

explains to his son ~~Arjuna~~, the twelve means of obtaining liberation. This liberation is undoubtedly spiritual, but it need not to be said that when one gets spiritual liberation, one must necessarily obtain temporal liberation. These means are useful even in our daily routine of life and should thus be studied to be observed. They are truth, austerity, self-control, gentleness, offering, duty, procreation, sacrificial fires oblation to them, sacrifice, concentration and renunciation. Out of these, the sacrificial fires, and the following two, belong to that particular period, when this text was written, but their spirit can even now be easily followed and will be found to be greatly efficacious.

Translation

Arjuni, the son of Suparna and Prajapati, it is said, approached his father Prajapati. "What does your honour call the best of all" (asked he). To him he explained thus. By truth, blows wind, by truth, shines the sun in the sky, truth is the foundation of speech, everything is founded on truth. It is therefore that they call truth, the best of all. By austerity (performed) before, the Gods went to the position of Gods, by au-

terities, the sages attained heaven ; by austerity we push away our rivals and our enemies ; everything is founded on austerity. It is therefore that they call austerity the best of all. By self-control, the self-controlled shake off their sin ; by self-control, students went to Light ; self-control is very difficult to be attained ; everything is founded on self-control. It is therefore that they call self-control, the best of all. By quietude the quiet perform the good ; by quietude, the great thinkers attained heaven ; quietude is very difficult to be attained ; everything is founded on quietude. It is therefore that they call quietude the best of all. Offering is the protection of sacrifices, their completion ; in this world all beings subsist on one who offers, they drive off enemies by offering, by offering, those who hate become friendly ; everything is founded on offering. It is therefore that they call offering the best of all.

Duty is the basis of the whole world, in this world, people approach the most dutiful, one drives off sin by duty, everything is founded on duty. It is therefore that they call duty, the best of all. Procreation is really the foundation; in this world one who well extends the line of procreation becomes free from the debts of forefathers; for the posterity, that is the only way of being free from debts. It is therefore that they call procreation the best of all. The sacrificial fires form the real knowledge of the three Vedas, the path leading to Gods—the fire called गार्हपत्य is connected with the अग्नेर्वेद, the earth and the song रथं नर, the fire called अन्वादायं पचन is connected with the यजुर्वेद, the sky and the song वामदेव, the fire called आहवनीय is connected with the सामवेद, the space called heaven and the song वृद्धन्. It is therefore that they call the sacrificial fires, the best of all. Oblation to the sacrificial fires given in the evening as well as in the morning is the price paid for homes; properly offered, properly sacrificed it forms the beginning of smaller as well as greater sacrifices, it becomes the light leading to the space called heaven. It is therefore that they call oblation to the sacrificial fires, the best of all. As regards sacrifice—by sacrifice verily the Gods went to heaven; by

sacrifice they drove off the demons. by sacrifice those who hate become friendly; every thing is founded on sacrifice. It is therefore that they call sacrifice, the greatest of all. Concentration is the purifying thing leading to the Creator; by concentrated mind, one sees well; the sages with concentrated mind created offspring. everything is founded on concentration. It is therefore, that they call concentration the best of all. Renunciation is what the thoughtful call the Supreme—the Supreme who is all-in-all, who is the highest bliss, who is self-created, the creator, the year personified. The year personified is this sun, the spirit that exists in the sun. He stands above all; he is the Supreme Soul. Knowing Him thus, (O, ऋषि) by your mind and heart, you the knower should not again go near Death. It is therefore that renunciation is called the highest of all these austerities. Unite your soul while repeating the syllable Om. That is the secret of the Gods propounded by the great Upanishadas. He who knows this attains the greatness of the Supreme, from that knowledge attains the greatness of the Supreme. Here ends the secret doctrine.

किल्बिष—Offence, fault, sin. Its derivation is unknown. The word on p. 10, is wrongly printed as किल्बिष.

नाक—न+अक = मार्ग. heaven, to reach to which there is no way.

वरुण—The word is derived from वृ to cover to surround and means shelter, protection.

दक्षिणा—Very often it means the sacrificial fee paid to the priest, but here it means completion because it was दक्षिणा which completed the sacrifice.

मित्रा भवन्ति.— If मित्रा be taken a separate word the form will be wrong, as the word मित्र in the sense of a friend is neuter. If we take it together with the root भवति, as an example of अमृततद्भावे नि in the sense of अमित्रामित्रास्त्रोव भवन्ति, the regular form will be मित्रो भवति. It must be therefore considered as आर्ये प्रयोग—used by sages and not to be used by us.

अनृत्य One who has repaid the debts and thus becomes free from them. The three debts are mentioned in Taittiriya Samhita as given below—

जायमानो वै ब्रह्मणश्चिभिर्यजुषा जायते ।

ब्रह्मदेण अहिम्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः ।

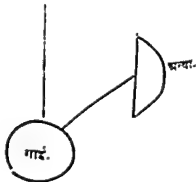
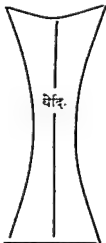
एष वा अनृणां यः पुरी याया ब्रह्मणा विवासी ॥

Verily a Brahmana when he is born, is born with three debts or obligations; with Brahman

arya-studentship to the gods with sacrifice to the Gods and with procreation, to the manes he becomes verily free from the gods who become father of sons, who are called who calls (with his teacher) as a student.

अग्नयः—The three sacrificial fires are (1) गार्हपत्य the principal fire belonging to the householder, protecting the house. This is made of churning woods (अमल) its altar is circular with a diameter of 7 fingers (2) अवाहाय which is better known as दक्षिणायन because it is situated to the south. It has an altar semi-circular in form with a radius of 19 fingers and a (3) आदवनीय—The fire prepared for receiving oblations. It is situated to the east and has a square altar of a side 24 fingers. The वेदि is between the आदवनीय and गार्हपत्य. The figure makes these things clear.

(૬૮)



(६८)

आद.

वेद

गाद.

अन्वा.

is that sound which conveys to our mind the idea of a thing as it is understood by the people. He then states the reasons why Grammar should be studied. The main object, as summed up by पञ्चनि, of the study of Grammar is that we may be able to preserve and understand the ancient as well as the modern literature and we may be in a position to create literature. Thus we come to the passage given here which deals with the method in which instruction in words should be given.

Translation

Instruction in words should now be given. How is it to be done? Whether right words should be pointed out or whether wrong ones, or whether both kinds of them? Pointing out any one kind can be sufficient. It is as follows. By restricting the things which should be eaten, those that are not to be eaten, are inferred to be forbidden. When it is said "Five five-nailed (animals) can be eaten," this is inferred that animals other than these should not be eaten. Or by forbidding things which should not be eaten, things which can be eaten are restricted. It is as follows. When it is said "a domestic cock is not to be eaten," this is inferred that the wild type can be eaten. The same will be the

ब्रह्मर्षि as teacher, with ईश as student and thousand divine years as the period of study, could not go to the end. What can be said then of the present times ? Even he who lives for a very long time, lives for a hundred years (only). What is learnt, is useful in four ways—viz. when we acquire it, when we study it, when we teach it and when we practise it. But in that case, the whole of his life will be spent in the time of acquiring (knowledge). Enumeration of every right word is therefore no means to understand words. How then are these words to be understood ? By introducing definitions having general as well as particular statements, so that with a little effort, (persons) may understand the biggest collections of words.

शब्दानुशासन—Instruction in words. The word शब्द is here used sometimes in the particular sense of right words.

आहोस्वित्—a disjunctive interrogative particle meaning 'or.' Particles used in this sense are वा, अथवा, उत, उवाहो, आहोस्वित्.

कृतं स्यात्—mark the idiom—will do, will suffice.

गम्यते—is inferred. In logical language the root गम् is used in the sense of reaching to a conclusion, inferring.

पञ्च पञ्चनला—Five five-nailed animals. They are शल्यकः श्वाविधो गंधा शरा कूर्मश्च वचम—The hedgehog, the porcupine, the iguana, the hare and the fifth, the tortoise.

अपभ्रंश—A corrupted form

इष्टान्वाख्यानं—इष्टस्य अन्वाख्यानं. The word अन्वाख्यान means a detailed, minute description.

प्रतिपत्ति—understanding. The word is used by Kalidasa in his benedictory stanza of रघुवरा वागर्थाविष्य मष्टुर्लं वागप्रतिपत्तये । जगतः पितृनी षट् पार्षणी परमेश्वरी.

प्रतिपदपाठः—पदस्य पदस्य पाठः प्रतिपदपाठः Read ing is the literal meaning of the word पाठ but it is used here in the sense of enumeration

सारायथ—A complete list

पयुपयुक्तं—spent, exhausted

सामान्यविशेषवत्—This is an adjective of उपपन्न

सामान्य च विशेषश्च सामान्य विशेषोऽती विवेक यस्मिन् त्सामान्य विशेषवत्—having general as well as particular statements

P 18

(5)

This passage forms the second subsection of the first chapter of वात्स्यायनीय कामसूत्र. The author वात्स्यायन gives in the first subsection a short history of the science of erotics and notes the contents of his treatise. This sub-section is

a sort of introduction to the treatise. "A man's object in life, according to चात्स्यायन, should be three-fold. He must devote himself to do his duties, to acquire things necessary for leading his life well and to satisfy his desires. It can thus be noted how broad is this outlook of life. No man's life can be called full, unless and until he achieves these three objects of his life. In a very simple and lucid style, चात्स्यायन here explains how a man should pass his life in attaining the triple object of his life.

Translation

Verily, man whose life is said to be of hundred years, should divide his life and devote himself to fulfil the three objects of his life, in such a way as to make them related with and not detrimental to one another. In pre-adult age, he should do things like learning various subjects of study etc., in youth, he should satisfy his desires and in old-age he should perform his duties and get himself liberated (from the bonds of life and death). Or, as life is unstable, he should devote himself to them as will be convenient, but he must remain celibate as long as he is learning various subjects of study.

Duty is employing oneself, according to the laws governing society, in works of sacrifice etc.

which are generally not resorted to on account of their being less related directly to this world and on account of their result being inapparent, and keeping oneself away, according to the same laws, from actions like eating meat etc., which are generally resorted to on account of their being related directly to this world and on account of their result being apparent. One must know one's duty from the ancient books (Vedas) and from a close contact with those who know their duties. Acquisition is to acquire learning, land, gold, animals, corn, furniture, friends etc. and to increase what is already acquired. One must know the art of acquisition from the life of a great man and from business men well versed in principles of agriculture, cattle-breeding and trade. Desire is the agreeable inclination of the organs of perception viz. ear, skin, eye, tongue, and nose, controlled by mind united with soul, towards their own various objects. Sexual enjoyment, especially, is the soul's successfully satisfied desire of an object, united with self-conceived pleasure, belonging to a particular kind of touch. One must learn this from a treatise on sexual love and by coming in close contact with gallant men leading city life. In case of their simultaneity preference should be given to that mentioned

before. In case of a king however preference should be given to acquisition, for his worldly existence depends on that. The same in case of a courtesan. So much about the knowledge or understanding of the three objects of life.

"Duty being thus less connected with this world, it is proper to have a treatise explaining it. Acquisition of objects also depends on means and they can only be known by a treatise. But desire—sexual desire, being even in lower animals automatically inclined and innate," there is no propriety in having a treatise for it,—so say some learned men. "Being dependant in case of men and women, on many a thing coming together, it expects some means and the understanding of these means can be learnt from a treatise on sexual love," says Vatsyayana. "In lower animals, the females being uncovered, their desire being only for some definite purpose and only in some particular seasons, and their desires being also unintentional, the coming together of lower animals, needs no means."

"One should not employ oneself in doing one's duties, because their result is to occur in future and that is also doubtful. Who that is not a fool will let what is in his hand, pass to the hands of others ? A pigeon of today is better than a pea-

cock of tomorrow. Better a sure copper coin than a doubtful coin of gold."—So say materialists. "As no doubts should be raised about laws governing society ; as some spells done either with a malevolent or a benevolent purpose, do sometimes show their result ; as the galaxy of asterisms, the moon, the sun, the stars and the planets, seem to work as if intentionally for the good of others ; as existence in this world is marked by the stability of actions specified for the four castes and the four stages of life ; and as it is seen that men do cast away seeds in their hands, for the sake of getting corn in future, one must employ oneself in doing one's duty" So says Vatsyayana.

"One should not employ oneself in acquiring desirable things. Because sometimes, even with great efforts, the things for which exertions are made, may not be acquired ; whereas, accidentally sometimes, they may be acquired even when no exertions are made for them. All this is thus caused by fate. It is fate alone that brings men either good or evil, which gives them either success or failure, which places them either in prosperity or in adversity. By fate, was Bali made Indra ; by fate was he dethroned and fate will again make him." So say fatalists. "All actions being dependent on efforts, some means

are necessary to bring them together. Even a thing which is bound to be, surely depends on some means. No good can come to an inactive man" so says Vatsyayana.

"One should not employ oneself in satisfying one's desires (sexual) ; because they come in the way of duties and acquisitions, as well as other good things. These desires bring about contact with evil persons, unbecoming actions, impurity and loss of dignity. In the same way they make men mad, base, faithless and undesirable. Many a man, under the influence of sexual desires is known to have perished with all his followers. As for example, the Bhoja named Dandakya, longing for a Brahmin girl, perished with all his relatives and his kingdom, on account of sexual desire. Many others perished under the influence of sexual desire, *e. g.* the king of Gods for Ahalya, the super-strong Kichaka for Draupadi, and Ravana for Sita." So say utilitarians. "Satisfaction of sexual desires is just like taking food, because it is the cause of preserving the body. It is also the object of doing our duties and acquiring necessary things. But one must be wise as in the case of other vices. It is not that because there are beggars, that the dishes are not cooked. It is not because there are

animals, that the seed-corns are not sown" says Vatsyayana.

Thus attending towards the acquisition of objects, the satisfaction of desires and the performance of duties, a man enjoys the greatest happiness, without a pang in this world as well as in the other.

शतायुः—शतं वर्षाणि आयुर्बन्धु मः । One whose age is that of hundred years. In Vedic age, the span of life was considered to be hundred years. शतायुः पुरुषः occurs many a times in the Vedas. The Vedic prayer परमेम शतदः शतम् । जीवेम शतदः शतम् । नैराम शतदः शतम् । मोक्षम शतदः शतम् । धर्मशान शतदः शतम् । अजीवा इवाम शतदः शतम् । should be noted in this connection and particularly the last portion of it.

अन्वोन्वायुषद्=related or connected with one another. This can be taken either as an adjective of त्रिपदं or an adverb modifying भवेत्.

अनुपपातकं—which is not detrimental

ब्रह्म—वराहपुर in his अवसर्गशास्त्रे शीघ्र describes the division of life as follows—

आषाडशान्द्वेदाज्ञां चावर्त्तयामवर्त्तनः ।

मन्थमः सप्तमि चावर्त्तयता बृद्ध इत्यपि ॥

"Till the age of sixteen, he is called बालः, while his main food consists of milk and rice; he is call-

ed a मध्यम till the age of seventy and a वृद्ध after that " Our students should particularly note the length of the middle age, from 16 to 70.

व्याविर—old age स्याविरस्य भावः स्याविरम्

यथावपादम्—यद्यदोपपद्यते तदा—whenever that will come before him ; as will be convenient. It is an indeclinable-adverb, derived from the root प + पद्

अलीकित्वात्—not being directly connected with the world. Here is given the definition of धर्म—धर्म is of two kinds प्रवृत्तिरूप—what we should do and निवृत्तिरूप—what we should not do. It is sometimes called विधि रूप + निषेध रूप.

श्रुते—from what is heard. वेदाः are called श्रुत the ancient books. शास्त्र is the law governing society. These are the widest meanings. The proper meaning of श्रुति is the Vedas and of शास्त्र is स्मृति of श्रुतिस्मृतयो विज्ञेयो धर्मशास्त्रं तु वेदं श्रुतिः as is said by मनु.

समवाय—close contact. यतोपरि explains समवायं and this is the meaning to be taken here. यतोऽपरि समवाय means निवृत्तिरूप—a constant state.

आवश्यकम्—It is explained by यतोपरि as आवश्यकम्—things necessary for a householder. How broad is the definition of धर्म

as well as काम given by वात्स्यायन' Hence अर्थ means acquisition.

अप्यक्षप्रवार—The way in which a great man behaves ; hence the life of a great man, a leader अप्यक्ष

वार्ता—This is a term used collectively for वैश्यकर्म—कृषि गोरक्षवाणिज्य वैश्यकर्म स्वभावज्ञम् as given in Gita—agriculture, breeding of cattle and trade, ममय is a principle.

अस्य—here refers to आत्मनः

आधिमानिक सुख—self-conceived pleasure

अर्थं प्रतीतिः—The word प्रतीति or प्रत्यक्ष is used in the sense of an experience—a desire satisfied. Hence वल्लवतो अर्थ प्रतीतिः means successfully satisfied desire of an object (अर्थ)

नागरिक—belonging to a city. Hence men leading city-life—particularly gallants among them.

वैश्याचार्य—Another reading is वैश्याचार्य काम—meaning that in the case of a courtesan, preference should be given to satisfaction of desires. But वरोपर does not comment on this reading and further reference to the section dealing with the life of a courtesan, does not support this reading.

The second paragraph discusses whether there is a necessity for a treatise on sexual science and the following paragraphs deal as to the reasons

for which man must employ himself in doing his duty, acquiring the necessities of life and satisfying his desires.

संप्रयोग पराधीनत्वात्—Being dependent on so many things coming together. Human beings are not animals, to enjoy themselves openly. They have to follow a moral code, have to abide by social laws and have to maintain their etiquette. These all combine the संप्रयोग mentioned here and hence human beings have to devise means for satisfying their desires. ऋतौ—This word is wrongly printed as कतौ. There is also another misprint in the same line in प्रवृत्तरबुद्धि—which should be read as प्रवृत्तेरबुद्धि—ऋतौ means in proper season. Among animals, it is said that there are mating seasons.

यावदर्थम् = अर्थमनतिक्रम्य यथास्यात्तथा. only for some definite purpose—that of propagation. This is found in animals. A man does not consider his wife as a child-producing machine, but as a friend, a companion also.

अप्यत्कलत्वात्—Because their result is to occur in future. अप्यत् is the future participle of the root क्.

वरमय etc. These are common sayings. c/—A bird in hand is worth two in bush.

became barren and was called afterwards by the name Dandakaranya. The story is given in Valmiki Ramayana and Padma Purana.

अर्थचिन्ताः—अर्थमेवचिन्तयन्तीनि । Those giving preference to अर्थ. Hence utilitarians or politicians.

आहार मवर्माणः—आहारेण समोद्यमो येषां ते which are characterised like taking food.

निःशल्कम्—without a pang ; literally without a thorn pricking in their sides.

P. 24

(6)

This is a panegyric of Samudragupta's achievements, composed by the court-poet Harishena. Samudragupta, the most powerful king of the Gupta dynasty, caused this panegyric to be engraved on one of the stone pillars set up six centuries before, by Asoka and incised with his edicts. The pillar at present stands in the fort at Allahabad. This inscription—chiselled on the pillar, survives to this day, practically complete and furnishes a detailed contemporary account of the events of Samudragupta's reign, probably superior to any of its kind in the multitude of Indian Inscriptions. Apart from its value as history, it is of great interest as an important

Sanskrit composition of a type partly in prose and partly in verse. The whole composition without the eulogium, is nothing but one lengthy sentence, supposing that the pillar is like the arm of mother earth raised above and pointing towards the fame of Samudragupta, all other clauses being adjectival and qualifying, Samudragupta.

Translation

Who was embraced by his father with the words "Come, my noble (son)," his hair standing on their ends, speaking of his affection and who, while the courtiers breathed freely (with joys) and while kinsmen of equal lineage looked up to him with sad faces, was looked at by his father with eyes heavy with tears, overcome with love, but penetrating the truth and was told "Protect, then this whole earth,"

Of him, who is clever in rushing into hundreds of battles of various kinds, who depends solely on the strength, valour of his own arms; who has the word पराक्रम as his legend on coins; whose figure is made more attractive, by being covered over with charming scars of a hundred deep wounds caused by many a weapon as the axe, arrow, spike, pike, lance, sword, iron club,

javelin, iron arrow, scimitar etc.; whose great fortune was combined with glory caused by the capture and release of all kings of the Deccan; who is mighty with his powerful influence caused by the forcible extermination of many a king of Aryavarta; who has made all forester-kings as his serfs; whose formidable government has been gratified on all sides by paying all the taxes by obeying his order, and by coming to perform obeisance in person, by the frontier kings and by tribes such as the Malavas, Arjunayanas, Yaudheyas, Madrakas, Abhiras, Sanakanikas, Kakas, and Kharaparikas, whose renown caused by restoring many royal families ruined by loss of their kingdoms came to take rest (only) after traversing the whole world, who has brought (the whole) earth under one bond by extending the prowess of his arms served with such means as self-surrender, presenting and offering of maidens, and soliciting royal decrees stamped with the Garuda seal, for the possession of their own territories by Daivaputras, Sahis, Sahanusahis, Sakas and Murundas, as well as by inhabitants of all islands such as the Ceylonese, who is an unparalleled warrior on the whole of this earth; who has wiped off the names of other kings with the sole of his foot in consequence of the

superabundance of the collection of his various qualities, adorned with a hundred good deeds. who is the man causing the good to rise and the bad to be destroyed. who is incomprehensible whose tender heart is won over only by devoted submission, who is full of compassion, who gives donations of many hundreds and thousands of cows, who has directed his mind for being initiated to perform a sacrifice for the deliverance of the miserable, poor, helpless and afflicted persons, who is the illuminating incarnation of kindness to men who can be compared with Kubera, Varuna, Indra and Yama, who has appointed officers that are always busy with restoring the wealth of many a king conquered by the prowess of his arms, who puts to shame the preceptor of the lord of Gods by his piercing and well-tested talent and Tumburu, Narada and others by his fine performances of music; who has established his title of "King of Poets" by his various poetical compositions, fit to be models for learned people, who has done many marvellous golden deeds worthy to be praised for a long time to come; who is a mortal as far as he performs actions according to the conventions of this world, but is really a God inhabiting this world;

Of that sovereign of the great kings, Shree

Samudragupta, who is the great-grand-son of the great king, Shree Gupta; who is the grand-son of the great king Shree Ghatotkacha; who is the son of the sovereign of the great kings, Shree Chandragupta; who is the son of the daughter of Lichhavi and who is born of the great queen Kumaradevi.

to point towards his fame pervading the whole surface of land by its rise caused by the conquest of the whole world and attaining the fine pleasure of roaming at will from here to going to the abode of the lord of Gods, is this pillar erected, as if like the raised arm of Earth,

Whose fame rising up in layers, one above the other through the manifestation of charity, valour of arms, perfect tranquility and exposition of a sense and spreading in many ways, purifies the three worlds, like the foamy water of the tresses flowing in more than one way rapidly, when bursting out after being pent up in the cavity inside the matted hair of God Shiva, the Lord of animals

And now this poetical composition of the great general Harishena, who is a servant of the feet of the same sovereign, whose intellect flourishes on account of being favoured to move near (the same sovereign); who is the son of the great

general Dhruvabhūti, who is in charge of the department of war and peace, and who is the minister in charge of princes, be for the welfare and happiness of all beings.

आर्येहीत्युपगुप्त etc.—This is a graphic description of how Chandragupta selected Samudragupta as his successor. It points to the custom that the succession was determined according to the wishes of the king and did not necessarily go to the eldest son.

आर्येहि—Separate as आर्य + एहि, the first as संबोधन.

भाषयिष्युः—Speaking of his affection. पिष्युः meaning a backbiter, is very often used in the sense of indicating, speaking of.

उत्थंष्ट—उत्थंष्ट means having the cars standing erect. The form is the past passive participle of the nominal verb, meaning standing erect.

सभ्येष्वक्षुप्तसिंहेषु—It is a locative absolute.

म्लान—Sad. Other kinsmen became sad as they were not chosen.

शष्पमुद—heavy with tears.

स्वमुज्ज्वलपराक्रम—स्वस्य मुज्ज्वलयित्वेन युक्तः पराक्रमः. It is a मध्यम पदलोपी compound. पराक्रमः is a mental quality, but in the case of Samudragupta, it was

supported by the strength which is a physical one.

पराक्रमांक—अंक here means legend. On many a coin of Samudragupta, we find the letters पराक्रमः as signifying his characteristic legend.

परशुशर etc. The compound gives the names of various weapons used by warriors in the 4th century परशु is well known from the battleaxe of परशुराम. The difference between शर and नाराच is that शर has only an iron end, whereas नाराच is wholly made of iron. Both were thrown with the help of a bow. शंकु is a spike having a nail like end. शक्ति is a weapon, the exact nature of which is not known. In mythological battles, the शक्ति thrown by Indrajit on Laksmana or by Karna on Ghatotkacha is well known. From the description it seems that it was a missile and was decorated with tinkling bells sounding in its passage. शम is a lance which was also thrown as the word denotes. असि a sword needs no description. तामर is an iron club, a sort of मृदा. निट्पाल is a javelin. वैतस्ति is derived from वितस्ति a span. It is the name of an arrow only a span long. The word is found in Mahabharata As to the figure appearing more attractive by scars students may be reminded of Germany where it is said that girls are attracted by the number of

kings who ruled in Kabul and on the banks of the river Oxus. In the text, these words have been wrongly printed with श. We have still these titles in the forms Shah and Shahenshab in Persian.

शकमुहुरद. The Sakas were the western ksatrapas and the Murundas were according to Yayupurana-Arya mlechhas of mixed origin ruling on the left bank of the Ganges.

आत्मनिवेदन—Complete self-surrender. Mark the word as used in नवविधा भक्ति for the highest stage of devotion.

कन्यापायनदान—Present and offer of maidens. The Shakas were well known for this. They presented maidens to the king and got good posts in government. Hence these शकाः were called राजशक्तका :

गरुडम्—Is the name of गरुड. Samudragupta's royal seal had an eagle as the symbol (चक्र.)

वृश्मिन्ति is derived from वृत्तिष् to overflow. It means superabundance.

साध्वसाधूदयस्तव—We have an example of वधामग्न्य in this compound. The word उदय and वस्तव are to be taken respectively with साधु and वधामग्न्य. The rise of the good and the destruction of the evil.

भट्टारक—The lexicons give the word as the name by which a king was mentioned by his subordinates. राजा भट्टारकः प्रोक्तः.

महादण्डनायक—The word is wrongly printed as as महादण्डनयाक. दण्ड means army. Hence दण्ड-नायक means a general and महादण्डनायक a great general or commander.

सांघिविप्रहिक—संघिश्च विप्रहरश्च संघिविप्रहौ तयो-
रधिकारी सांघिविप्रहिकः The officer in charge of peace and war.

कुमारामात्य—कुमाराणाममात्यः—The minister in charge of the princes

सर्वभूतहितमुत्पायास्तु—Wrongly printed as सर्व...
यस्तु. a common concluding formula.

P 30

(7)

This passage is taken from Sayana's Com-
mentary on Taittiriya Samhita. After explaining
the first section of the first chapter of Part I,
Sayana considers the same portion from all stand
points. He first explains the various considera-
tions given in पूर्वमीमांसा and then proceeds to
comment on the grammatical forms. Before doing
that, he raises the question whether grammar is

words. Neither can it be said that grammar is object-less; because the statement that "A single word known well and used well serves as a कामधेनु—i. e. becomes the means of all our desires being satisfied in heaven" clearly enjoins, that we do our duty in knowing good words and using them. Nor is there anything against the Veda, because the enjoinderment of 'not to utter Barbaric words' can be better explained with reference to bad words like गण्यो etc. There is also no mutual contradiction. It was just for कात्यायन to find fault at some places, when he started to make supplementary rules in the form of determining what was said, what was left to be said and what was wrongly said. Nor is there any self-contradiction, because that is put forward as the view embodied in an objection and its refutation. Hence it is concluded that the words गो etc. are good according to authoritative grammar and that only these words should be used

प्रत्यक्षं मूलम् = direct proof or ground. This is the first objection raised against the science of grammar, that it is ground-less. The other objections are that (2) it is inconsistent, (3) it is aimless, (4) it is against the injunctions of Veda, and (5) it is full of contradictions. By direct

proof, is meant a proof which can be tested by any of our senses.

गान्यादि शब्दः—For other words than गावी, see extract (4) गौरित्यस्य गावी, गोणी, गोता, गोपोतलिका इत्येवमादयोऽध्रंशाः ।

विगीतत्वम्—The word is derived from the root गै to sing, with the prefix वि. It literally means bad singing, singing out of tune. Hence it came to mean inconsistency.

अनादिसिद्धे—नविद्यते आदिर्यस्य स अनादिः (कालः) । अनादिकालासिद्धे । established from a time, the beginning of which is not known Hence from times immemorial.

अभियुक्त—well-versed, hence authoritative.

भगवता मतम्—The author mentioned here by the epithet भगवत् is not definitely known. The epithet is generally used for पतञ्जलि, but the context requires that it should refer to a grammarian older than पाणिनि. It may refer to वासु.

आमूलबुद्धम्—मूलादाबुद्धयन्तम् lit. from the root to the top In Sanskrit we say आपादमस्तक, आनत-शिमम् i. e. we start from the bottom and go to the top, but the English phrases are 'cap-a-pie', from top to bottom, etc.

इत्यादि प्रयोगान्—what the objector means is

that Panini coined his own words and used them in opposition to the principle mentioned above i.e. only those words are good which are consistently found in the usage of authoritative persons. Instead of the old practice of च चा इ ई etc. Panini says चङ्ङण्. The terms चि, चिन्, तु, पु, etc. are all of Panini's coinage.

स्नेहिद्वयं—This is Vedic infinitive form. The root स्नेह्य is given in चातुपाठ in the sense of चम्यते शब्दे—to speak indistinctly, in a foreign language; to speak like an अनार्य barbarian.

सुवान—Comparative of वट्.

त्रिमुनि—त्रयो (मुनयः) त्रयं तन्. The three sages referred to are पाणिनि, कात्यायन and पतञ्जलि. Panini wrote the Sūtras, Kaṭyāyana the Vartikas and Patañjali, the Bhasya or gloss over them. Inter class students need not go deep down in the explanation of these sūtras, as the explanation will be quite unintelligible without a knowledge of Panini's system. They are merely to understand that here are quoted two sūtras ईधिभविभ्यां च and अभवत्कर्मणा तुस्वाक्रियः which are declared unnecessary by कात्यायन whereas the sūtra तदस्मिन् etc. clearly states that 'it is unnecessary to teach'. The objector means to say that if it is unnecessary, why should Panini first mention it and then

declare its unnecessary? प्रक्षालनादि पङ्क्तयः दूरादस्पर्शनं वरम्. Better not to touch mud at all, than first to be muddy and then to wash the mud.

इदं=व्याकरणम् । The second paragraph refutes all the 5 points raised by the objector. The science of grammar is not ground-less, being based on older grammars. The question 'how old' cannot be pushed 'reductio ad absurdum.' Grammars and grammarians are found from times immemorial and it is absurd to discuss whether grammars precede grammarians or vice-versa, just as it is absurd to ask whether a hen precedes an egg or an egg precedes a hen. One without the other cannot be thought of.

बीजाद्गुणम्—like a seed and a sprout.

अनादित्वेन—Both being beginningless.

अनवस्था दोष —The fault of non-finality. An effect has a cause. That cause must have some another cause. In this way if the argument is stretched to an impossible limit, there occurs the fault of अनवस्था.

सांकेतिक—conventional. There is no inconsistency in grammar. Though words in usage from immemorial times are good, it does not preclude us from coining new words for new

ideas or new phraseology from new angles of view. Thus Panini is not wrong in preparing terms, because in their own province, they will be equally well-established.

षष्ठः प्रावादृष्टि —The quotation is from Tattviriya Samhita.

नापि निष्फलत्वम् —It has a definite end and is thus not endless or aimless. If by knowing good words and using them, one goes to heaven naturally using good words and for that purpose learning grammar is as good as doing one's duty, —the first of the fourfold objects of life.

नापि वेदेषु —The fourth point is here refuted. The Vedas by saying that we should not talk like a barbarian does not really intend that we should not even utter them as pointing out incorrect words, but it means only that we should not use them. And how can we save ourselves from using them, unless we know what they are.

नापि परस्पर विरोधः —There is no contradiction. This is the last point refuted.

वार्तिक —A supplementary rule. The word is derived from वृत्ति—commentary. Rules which are found while commenting on a work, are called वार्तिक's. Its meaning is well given by the words वक्तव्यम्, etc. चिन्ता here does not mean care but thinking. A vastika is found when it is

declare its unnecessary? प्रज्ञासनाद्धि पंडस्य दूरादस्पर्शनं वरम्. Better not to touch mud at all, than first to be muddy and then to wash the mud

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बीजाद्भ्रूय—like a seed and a sprout.

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अनन्तत्वा दोष —The fault of non-finality. An effect has a cause. That cause must have some another cause. In this way if the argument is stretched to an impossible limit, there occurs the fault of अनन्तत्वा

साहचरिह—conventional. There is no inconsistency in grammar. Though words in usage from immemorial times are good, it does not preclude us from coining new words for new

ideas or new phraseology from new angles of view. Thus Panini is not wrong in preparing terms, because in their own province, they will be equally well-established.

ध्वरः प्राधादयिः—The quotation is from Tarttiriya Samhita.

नापि निष्कलत्वम्—It has a definite end and is thus not endless or aimless. If by knowing good words and using them, one goes to heaven, naturally using good words and for that purpose learning grammar is as good as doing one's duty, —the first of the fourfold objects of life.

नापि वेदवाचः—The fourth point is here refuted. The Vedas by saying that we should not talk like a barbarian does not really intend that we should not even utter them as pointing out incorrect words, but it means only that we should not use them. And how can we save ourselves from using them, unless we know what they are.

नापि परस्पर विरोधः—There is no contradiction. This is the last point refuted.

वार्तिक—*a* supplementary rule. The word is derived from वृत्ति—commentary. Rules which are found while commenting on a work, are called वार्तिक 's. Its meaning is well given by the words कलत्रनुक्त etc. विना here does not mean care but thinking. A *vastika* is found when it is

thought as to what was said, what was omitted and what was wrongly stated.

इति सिद्धम्—Q. E. D.

P. 34

(४)

This is also an extract from Sayana Bhasya but from the commentary on Rigveda. Before commenting on the hymns of Rigveda, Sayana writes an exhaustive introduction, in which he discusses the problem of Veda in all its aspects. In this passage given here, Sayana first raises a doubt about the very existence of Veda and removes the doubt in his own way. The discussion shows the scholastic method of Indian logicians that of boldly asserting a statement and then as doubts or objections are being raised, of qualifying the assertion by proper limitations. It also shows the subtle nature of arguments and the adroit way of meeting them. The way in which the self-dependence of Veda is argued, is particularly to be noted.

Translation

What is this, which is called Veda? Neither is there any definition of it nor is there any proof for it. And in absence of these two, nothing whatsoever can be established. Logicians

hold the view that a thing is only established by its definition and proof.

If it is said that Veda may be defined as the last of the three specific means of acquiring knowledge—viz perception, inference and verbal authority, it is not so. This definition will be too wide as it will include the law-books of Manu etc., because the characteristic of verbal authority which is taken on the authority of convention as the means of right understanding of what is not perceived, is also applicable to them. If you say that this fault can be removed by the limitative qualification—'provided that it does not emanate from any beings'; even then we say no. The Vedas having been composed by the Supreme Being, do emanate from a being. If it is further said that not being composed by a being possessing some form, they may be called as not emanating from a being, we have also to say no. Because even the Supreme Being is described as having a form by the Vedic mantras "A being with thousand heads" etc. Even when the characteristic is supposed to mean "not being created by a living being that has a form as the result of its (previous) actions, "it can not do, because the Vedas have been created by *विश्व*, *व्य* and *वसिष्ठ*,—particular living beings. We

know this from the Vedic quotation—
 emanated from अग्नि, यजुर्वेद from वायु and सवि-
 from आदित्य." The creation of the Veda's
 Supreme Being is to be understood through the
 direction to अग्नि etc. Let us then define the
 the collection of words, forming मंत्र and वेद.
 But even this does not serve the purpose, because
 it has not been yet determined that "such a मंत्र
 and such ब्राह्मण." There is therefore no definition
 of वेद.

Nor do we see any proof for its revelation.
 If it is said that the Vedic passage such as "I
 study, O venerable Sir, ऋग्वेद, यजुर्वेद, सामवेद and
 fourth that of अथर्ववेद," should be taken as proof,
 we say no. There will then occur, the bit of
 self dependence; because the passage itself comes
 from a portion included in the Veda. Even a
 clever man cannot stand on his own shoulders.
 If we take the passages like "Veda alone is the
 best means of the highest bliss for the twice born"
 from the law books, as a proof, that will not do,
 because the law books themselves being based on
 the Veda, can be similarly discredited. We can
 not even think of any proof like direct revelation
 etc., for the Veda. The universal celebrity of the
 Veda can not be a wrong assumption like a
 very ancient belief as "that the sky is the"

It is not therefore possible to accept the real existence of वेद when it can neither be defined nor proved. This is the objection.

Thus is said in this respect—The definition that it is composed of मंत्र and ब्राह्मण is faulty. If for this very reason that आपस्तम्ब in his पदिका said that the title वेद is to be given to मंत्र and ब्राह्मण. Their nature will be determined later on. Now we are going to explain Vedas as 'words not emanating from a being' will also be made clear further on. As regards the real existence of वेद we can also adduce proofs as stated before in the form of passages from Vedas and law books and of universal celebrity. Just as the sun, the moon etc. can bring themselves to light even when things like a jar, a cloth etc. are incapable of bringing themselves to light—in the same way even when it is impossible for men & others to stand on their own shoulders, the Veda possessing limit-less power can be a proof for its own existence as well as that of others. It is therefore that traditionists describe the limit-less power of वेद as given below—"Veda injunction can make us know every object, whether it belongs to the past, the present or the future, whether it is very minute or subtle and whether it is either screened from or very far from our

know this from the Vedic quotation—"ऋग्वेद emanated from अग्नि, यजुर्वेद from वायु and सामवेद from आदित्य." The creation of the Vedas by Supreme Being is to be understood through Its direction to अग्नि etc. Let us then define वेद as the collection of words, forming मंत्र and ब्राह्मण. But even this does not serve the purpose, because it has not been yet determined that "such is मंत्र and such ब्राह्मण." There is therefore no definition of वेद.

Nor do we see any proof for its real existence. If it is said that the Vedic passage such as "I study, O venerable Sir, ऋग्वेद, यजुर्वेद, सामवेद and fourth that of अथर्वन्," should be taken as a proof, we say no. There will then occur, the fault of self-dependence, because the passage itself comes from a portion included in the Vedas. Even a clever man cannot stand on his own shoulders. If we take the passages like "Veda alone is the best means of the highest bliss for the twice-born" from the law-books, as a proof, that will not do, because the law-books themselves being based on the Vedas, can be similarly discarded. We cannot even think of any proof like direct perception, etc., for the Vedas. The universal celebrity of the Vedas can rest on wrong assumption like so many universal beliefs as "that the sky is blue."

It is not therefore possible to accept the real existence of वेद when it can neither be defined nor proved. This is the objection.

Thus is said in this respect—The definition that it is composed of मंत्र and ब्राह्मण is faultless. If for this very reason that आपस्तम्ब in his ब्रह्मसूत्रिभाष्य said that the title वेद is to be given to मंत्र and ब्राह्मण. Their nature will be determined further on. Now we are going to explain Vedas as 'words not emanating from a being' will also be made clear further on. As regards the real existence of वेद we can also adduce proofs as stated before in the form of passages from Vedas and law books and of universal celebrity. Just as the sun, the moon etc. can bring themselves to light even when things like a jar, a cloth etc. are incapable of bringing themselves to light, in the same way even when it is impossible for men and others to stand on their own shoulders, the Veda possessing limit-less power can be a proof for its own existence as well as that of others. It is therefore that traditionists describe the limitless power of वेद as given below—"Vedic injunction can make us know every object, whether it belongs to the past, the present or the future, whether it is very minute or subtle and whether it is either screened from or very far from our

view." This being so, unassailable becomes also the proof of law-books based on the Vedas and that of universal celebrity based on the Veda as well as the law-books. It thus stands to reason that वेद established by its definition as well as by its proof, is not possible to be made non-existent by any चाक्षिक or a similar fellow.

लक्षणम्—Characteristic, definition. लक्षण is described by the logicians as अय्यादयनिव्यादयम मय रतिम लक्षणम्—a definition ought to be free from three defects—अय्यानि, and अनिव्यानि अमम व्यानि is concomitance. If a definition is concomitant, it will be either narrow, wide or impossible. For instance (1) if a man is defined as an animal which cooks its food, the definition will be narrow, because it will not cover cannibals, savages eating raw flesh and ascetics who subsist only on fruits. Hence the definition is अय्यात् i. e. it is not applicable to all men, (2) if a cow is defined as an animal giving milk, the definition will be wide, as it will include even other animal—all mammals. Here the definition will be अनिव्यात् because it will be applicable to so many animals not coming under the heading cow. (3) if a bird is defined as an animal having beaks the definition will be impossible. Hence a real definition should be free from all these

defects and should exactly cover the things meant by it.

प्रमाणं—proof. The word in logic means the means by which we apprehend real knowledge. The number of प्रमाण's varies with different sciences. The सांख्य's admit only three—प्रत्यक्ष direct perception by the senses, अनुमान—inference and आगम—verbal authority. The logicians add one more—i. e. उपमान—analogy while the Vedantins have six, by adding अनुपलब्धि and अर्थापत्ति. अनुपलब्धि is non-perception and अर्थापत्ति is circumstantial inference, the stock example being पीनो देवदत्तो दिवा न भुङ्क्ते तस्मान्न रात्राश्चर्यं भुङ्क्ते ।

व्यतिरेक—This is also a logical term opposite to अन्यथ. अन्यथ is तस्मिन्ने तत्सद्वत् and व्यतिरेक is तदभावे तदभावः. Hence व्यतिरेकेण means without.

प्रत्यक्षानुमानागमेषु—among the three kinds of proofs प्रत्यक्ष, अनुमान and आगम (admitted by the Sāṅkhyas)

समयबल्लेन—on the authority of convention समय is that which is accepted by all.

विशेषण—an adjective hence any qualification which limits the sense of a word.

विशेषणारोप इति is wrongly printed. Correct it as विशेषणान् रोप इति.

हतिषेत्र—mark the hair splitting in the argument. In the first place an आगम is said to

be the means of right understanding of what is not perceived e. g. स्वर्ग, नरक etc. But this understanding is caused by the Vedas, the law-books and the puranas. Hence we qualify अपरोक्षेयत्वे सति which does not emanate from a being. But God is also a being, hence we further qualify कर्मफलरूप etc.

मंत्र ग्राह्य—Generally mantras are the formulae used in practices while ग्राह्य's are those portions which explain the mantras. After much discussion, मायन goes to the length of saying, at last, that what has been called a मंत्र in sacred religious books is a मंत्र and what is therein called ग्राह्य is a ग्राह्य. But Veda consists of nothing but these two.

आत्माश्रय—Is the fault of depending on one's self for the proof. In order to prove a certain quality of a certain thing, some other thing is essential. My truthfulness must be attested by some one else. If no man is found to certify my veracity and I alone cry aloud about it, it will be said to be आत्माश्रय or स्वाश्रय.

पूर्व वच—The objection. The refutation is called उत्तर वच or सिद्धान्त.

उत्तिष्ठान्—upwards—उत्तरम्.

यथा यद्वदति . —Very adroitly मायन here refutes the fault of आत्माश्रय what he means to say

is this. In some cases स्वाभ्यस्त्य is no fault. For example. What makes us see the sun? Does the light which makes us see the light of the sun emanate from anything else? No. But then I do not say therefore that we do not see the sun. If the sun's light is taken as a proof for the light of the sun, why should not the authority of Veda be taken as a proof for Veda? Thus in exceptional cases, we are required to put aside the fault of स्वाभ्यस्त्य and if we can do so in the case of the sun, there is no reason why we should not do it in the case of the Vedas.

धोदना—Vedic or scriptural injunction. The सोमोमिक's consider this as the foundation of religion. Their definition of धर्म is धोदनामसृष्टोऽर्थो धर्म — Duty is that which is characterised by Vedic injunction. Whatever is told in the Scriptures to do that is धर्म.

अवरोधितं—The word is derived from अ with रुध्, of which it is the past participle. Hence अवरोधित means intercepted by something screened from our view.

अनाधिक—An atheistic thinker of the old type. He believed neither in God, nor in स्वर्ग, लोका, पुनर्जन्म etc. His prevailing idea was that of a life of hurry and never one for the after-world.

touch is generally expressed in the following couplet.

मस्मो भूतस्य देहस्य पुनरागमनं कुतः ?

वत्समात्सर्वं प्रयत्नेन शृणु कृत्वा धृतं विवेत् ।

इति स्थितम्—Thus it stands. Thus it is proved.

P. 40

(१)

This is a very modern passage, having been taken from Dayanand Saraswati's introduction to his commentary on ऋग्वेद. After सायन, दयानंद is a commentator of any note on ऋग्वेद. As is well-known, he was the founder of the present आर्य समाज which accepts only the authority of the Vedas and not of any other old scripture. Dayananda's style is forcible and full of reason though a little one-sided. He interprets Veda in his own fanciful fashion quite separate from any other old method. So many writers ancient as well as modern have given their different interpretations of the Vedas, that we need not grumble to prove more from the pen of Dayanand. In this passage he tries to prove that the Vedas directly derived from God are eternal.

Translation

Just as it is determined with the proof of the

man, only that language will be retained and not anything else than what has been studied. Thus at the commencement of the creation, no one could have perceived anything, unless that had been originally expressed and taught by God. How can there be retention and how without it, remembrance? And without remembrance one cannot have even a particle of learning.

But sir, there is the natural activity of man and his experience therein of pleasure and pain. As these proceed from time to time and stage to stage, learning is bound to advance. What for then should we admit that the Vedas have been emanated from God? To this we say thus. Just as at present without learning from others, no one can become learned and make any progress in learning, similarly like an uninstructed child or a savage man, no one could have learnt anything or made any progress in learning, had there been no original expression and teaching by God. If without instruction, children and savage men know nothing whatsoever as regards language or knowledge learnt by men, what can we say about the creation of different sciences? Hence the Vedic knowledge which has been directly derived from God, must be eternal.

दुष्टम्—by means of argument.

वाच्य—In the words वाच्यवाद and वाच्य दानम् the word वाच्य is used to denote the essence of a thing. Hence it means really or in the real sense.

वाच्यद्वयम्—etc. This is what is called मिथ्यापच-
मिति—a way in which the impossibility of a thing
is made to depend upon an impossible contingency.
It is defined thus,

विदित्वापचमितिद्वयं मिथ्यापचमितिद्वयम् ।

मिथ्यापचमितिद्वयं वाच्यद्वयम् ।

मिथ्यापचमिति is the creation of a false thing which does not exist at all, in order to prove the likeness of a thing; e. g. one wearing a garland of flowers growing in the sky, can keep a courtesan under control.

अनुभव is experience, perception. But it can be real as well as unreal, what is experienced in a dream is unreal. Hence the word प्रत्यक्ष is used to qualify it.

संस्कार—Literally it means refinement, embellishment, that which is done to make a thing good. Here it means proper retention.

प्रवृत्तिनिवृत्ति—Dual. That which impels you to do a thing or retards you from doing it. Hence activity and inactivity.

उपदेश—The word is used in its grammatical sense. उपदेश आद्याचारणम्. The original expression is called उपदेश.

अशिक्षित बालक वनस्थितम्—Dayanand here gives two examples for the proof of his assertion. An uninstructed child or a savage leading a jungle life knows nothing coming in contact with a man who teaches him. Without this contact we know that they remain quite ignorant.

रवहोरादेव is wrongly printed for दीरवरादेव.

P. 44

(10)

This passage is taken from Taittiriya Brahman II 4—10. Students will find it a relief to go again to the simple style of the Brahmanas after the tiresome discussions of the scientists and commentators. There are some magical sites described in the Brahmanas and this is one to make oneself dear to others. It is a काश्य योग as called by मायन. It also expresses how women make men to offer what they want. Nothing is known as what is श्रागर mentioned herein. The words चतुर्होत्, चषहोत्, चहोत्, मषहोत्, मषार and वषी refer to मंत्र's or incantations famous by these names and given in the Brahmanas.

तं—goes with अनु—after him.

सावित्री—is the patronymic of सीता.

भगवः—The Vocative singular of भगवन् used in Vedas.

उपत्वा यानि—The preposition उप goes with यानि which is Imperative first person of the root दा. In Vedic languages उपसर्ग's were used away from verbs, generally before and sometimes after the verb, with the object of the verb intercepted between the preposition and the verb.

अलंकार—decoration, charm.

व्याख्याय—Lit. after explaining. Here used in the sense of repeating, reciting, chanting.

आवभाज—made her go.

अपे—Its Vedic meaning is habitation, house. भोगमैव दारयन्ते—भोगं + आ + एव + दारयन्ते. Here the अव्यय-एव comes between the उपसर्ग-आ and the verb दारयन्ते, the causal of दृ to bring.

P. 46

(११)

This last passage is the last section of what is known in शीघ्राध्याय in Taittiriya Aranyaka. It gives a practical advice to students who have finished their studies and are to enter the worldly life. It is like a convocation address and is fitly

included in the advice given to Hindu University Graduates at the time of convocation.

Translation

After explaining Veda, the teacher instructs the pupil—speak the truth. Do your duty. Never swerve from your study. Do not break the line of progeny, after offering to your teacher, wealth liked by him. You should not swerve from the truth. You should not swerve from duty. You should not swerve from welfare. You should not swerve from happiness. You should not swerve from study and teaching. You should not swerve from actions meant to propitiate Gods and manes. Respect your mother like God. Respect your father like God. Respect your teacher like God. Respect a guest like God. Whatever actions are unobjectionable are to be followed by you and not other actions. Whatever are our good deeds, are to be followed by you and not other deeds. These brahmins who are better than us, are to be comforted by you with *grat* etc. You should give with faith. You should not give with want of faith. You should give according to your wealth. You should give for shame. You should give for fear. You should give according to your knowledge. Now there may be some

उपयोगी संस्कृत पुस्तकें

- १—कालिदास प्रणीतम्—धीरघुष्यम् त्रयोदशः सर्गः—
प्रस्तावना, टीका सहित पं० ब्रह्मदत्त शास्त्रिभिः (१॥)
- २—भामि प्रणीतम्—पंच रात्रम्—प्रस्तावना, टीका, अंग्रेजी
व हिन्दी अनुवाद सहित प्रो० वामन गोपाल ऊर्ध्वरेपे, एम. ए. (१॥)
- ३—भामि प्रणीतम्—मध्यमव्यायोग—प्रस्तावना, टीका,
अंग्रेजी अनुवाद सहित प्रो० वामन गोपाल ऊर्ध्वरेपे,
एम. ए. (१॥)
- ४—भामि प्रणीतम्—प्रतिज्ञा योगन्धरायण—प्रस्तावना आदि
सहित ले० प्रो० वामन गोपाल ऊर्ध्वरेपे, एम. ए. (१॥)
- ५—भामि प्रणीतम्—दूत वाक्यम्—प्रस्तावना टीका, हिन्दी,
अंग्रेजी अनुवाद सहित ले० वा० हरदयालुसिंह (१॥)
- ६—कालिदास अभिज्ञान शकुन्तला—चौथा अंक प्रस्तावना,
टीका आदि सहित ले० प्रो० ब्रह्मदत्त शास्त्री, एम. ए. (१॥)
- ७—भट्ट काव्य द्वितीय सर्ग—प्रस्तावना, टीका आदि सहित
ले० प्रो० ब्रह्मदत्त शास्त्री, एम. ए. काव्यतोर्य (१॥)
- ८—भट्ट हरि नीतिशतक—प्रस्तावना, टीका, हिन्दी अनु-
वाद सहित (१)
- ९—मिश्रलाभ (द्वितीयोपदेश) टीका सहित ले० प्रो० ब्रह्मदत्त
एम. ए. एम. आं एल (१॥)
- १०—संस्कृत परीक्षा प्रभाकर—लेखक पं० विद्याधर शास्त्री
माहित्य शिरामणि (पुस्तक में संस्कृत परीक्षा पास
करने की सर्वोत्तम विधि है) (१॥)

पुस्तक मिलने का पता—

गयाप्रसाद एण्ड सन्स,

युक्तमंडल आगरा ।

११११

